RECORDS OF THE PAST

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THE CITY OF THE CREED

THERE is a city, where 3 empires rose and fell—a city in which the creed of Christendom was formulated and established—and yet, because of its present inaccessibility, a city seldom visited.

This city of Nicea, in Bithynia, has also a wonderful situation, on the shore of a lake of rarest beauty, surrounded by old walls, and having a background of forest and hill, such as is seldom seen in Asia Minor. It has been my good fortune to visit this city of memories 3 times. The first time I went, as the bishops did when on their way to the great council, over the mountains on horseback. As we emerged from the moss-hung trees on the hill side, we came suddenly in view of the flashing blue waters of Lake Ascanius, and the crumbling walls and ruined towers of Nicea. The second time, I went with the Byzantine historian, and editor of Gibbon, John Bury, and his wife, and we rode through pouring rain along the almost impassable roads, on the northern shore of the Lake, and crept in chill, and mud, into the desolate city through a breach in the walls. The last time, it was by still another route, taking the railroad as far as we could; and then we had the delightful company of Edwin Pears, the historian of Constantinople, whose *Destruction of the Greek Empire* and *Story of the Fourth Crusade* are the authorities on those periods of Byzantine history. I have therefore had the advantage of special knowledge, and have heard lectures, on the ground, that were privileges indeed.

Nicea was founded in 315 B. C. by Antigonus, the general of Alexander the Great, and was first called Antigone. Lysienachus later named it Nicea for his wife. Strabo and Pliny and Plutarch have all written of this city.

Nicea was governed by consuls and proconsuls under Nero, Trajan and other Roman emperors. Pliny the younger, during his consulship, built a fine amphitheater in Nicea. As there were no hills near enough to the city, to form the hollow for the auditorium, Pliny made sloping arches, or tunnels of masonry, for the foundation. Four of these remain, and though parts have fallen, and crowds of bats flitter and shriek through the dark passages, they well deserve a visit, because of the fine Roman construction, the great stones, curved and arching, being perfectly fitted together without mortar. Pliny says that he spent 40,000 pounds on this building, from his own purse, and feared he would never get his money back. Having complained to the emperor that it would be likely to bankrupt him, Pliny was repaid by Trajan himself. Strabo wrote, when he visited this theater, in after years, "I congratulate thee, Pliny, that thou hast done a great work nobly." We sat in the hot sunshine, on the top of one of these tunnel constructions of Pliny's, and looked down on the waving field of purple and white poppies that filled the auditorium. These poppies, cultivated for opium, are a fit symbol of the oblivion whose waves have nearly engulfed the teeming life that once filled this theater, that made this city significant in history. We looked out over the little collection of thatched roofs, and ruined mosques, shrunken together in the midst of the wide space marked by the old walls, and dreamed back the great events that have made Nicea a name of power.

In the II century A. D. Hadrian built gates of marble, and adorned the city in different ways. In 259 the Scythians overran it, and destroyed many of its works of art. Claudius Gothicus made a palace at the end of the lake. Valens and Justinian improved the city, and built aqueducts. That of Justinian, all fern covered, and with water dropping from its cool mosses, is still used, not only for Nicea, but for some of the surrounding towns. The emperors also built baths, changed temples into churches and monasteries, and constructed roads to connect with those of other parts of the empire.

But the greatest event of Nicean history was that for which it is known throughout the world, that Christian Council in which "church and empire first met in peaceful conference." In 325 A. D. three hundred and eighteen bishops gathered here from all parts of the then known world. Presided over by Constantine, with pomp and ceremony fitted to the occasion, the Council, after stormy and protracted discussions settled on the creed of Christendom. That creed is still recited in every communion service of the Episcopal church; that creed we heard in its original form, on Sunday morning in the old Greek church in Nicea. It is *the* creed of all the orthodox church, especially in the great empire of Russia, of which Dean Stanley says,

OUTER PART OF THE STAMBUL GATE, ON THE NORTH, NICEA

"Russia inherited the religion and policy of the *new* Rome, on the Bosphorous, far more than any western nation, inherited the religion and policy of the *old* Rome, on the Tiber."

The greater number of authorities say that the Council was held in the palace on the shore of the Lake, in a great oblong hall, where benches were placed along the walls, for those of lower dignity, while in the center were 300 thrones for bishops and officers of the empire. Now—a few columns lie scattered on the shore, and the blue waters of the lake lap the marble steps that once led into the stately halls. A great plane tree waves its branches over the spot where the throne of the emperors once stood, and where Athanasius and Arius contended. Some one has said, "Many clauses in the Nicean creed are extinct volcanoes. Words and expressions for the truth of which men have died, are now of no great moment." Yet the statement of the creed in regard to the unity of God, was truly necessary for the early church. The tendency back toward polytheism was a real danger, and the struggle of the Council over the form of a word (a struggle that seems to us so petty) resulted in a creed that has been a bulwark to the church.

The intense feeling which characterized the struggle has not entirely passed away in eastern lands, even in the XX century, as the following true story will show. An Englishman who has long lived in the East, was for a time on one of the Greek islands. A poor woman there, had an ugly daughter, whom she had tried in vain to get mar-

ried. She came to the Englishman in her perplexity, and he, fond of helping everyone as he was, made inquiries for her. He found that one of his servants, an Armenian, was quite enamored of the girl, and more than ready to marry her with the small dowery which the Englishman offered to settle on the pair. But when the matter was proposed to the old Greek woman, she screamed with rage. "What," she said, "marry my daughter to an Arian! I'd sooner see her in her grave!"

WALL OF NICEA AS SEEN FROM THE BISHOP'S PALACE

That great Council also settled many other things, in its famous 20 canons, besides the Creed of Christendom, such as the canonical books of Scripture as now received, and the time of Easter. In the oldest Greek church of the present Nicea we found a quaint painting representing the Council. The bishops sit in solemn rows all exactly alike, Constantine being on a throne in the middle, while God the Father, in clouds above, presides over the whole, and looks with interest on Athanasius and Arius who stand in remarkable perspective, on the bottom line of the picture. Arius, to show the evil of his doctrine, is dressed entirely in black, and the bishops near him are all turning away their heads, with evident abhorrence, and impossible anatomy.

There are vivid contrasts in Nicea, and one passes from age to age in the twinkling of an eye. From the church, where we heard the creed intoned in ancient Greek, we passed with the whole congregation out to the fields. The priest was in all his gorgeous robes, and his acolytes carried a desk and banners, and much church panoply. At last we all stood still in the burning sun, and the priest prayed in

PILGRIMS OF TO-DAY ON THE WAY TO NICEA

Turkish (that all might understand) a long and touching prayer for rain. He said, "Oh Allah, the people are weary and famished, the cattle hang their heads and can not work. Seest Thou not? Oh, see and pity us! The flowers droop, and lose their colors, the dogs lie by the roadside with their tongues hanging out, the little lambs suffer, and the fields give no fruit." He went on describing all nature in a drought—the distress in every home—in simple and beautiful words, and at the end of every sentence, the great crowd of peasants swayed and groaned and cried, "It is true, O Lord, it is true!"

Then also, as we came back to our lodging place one day, full of dreams of Roman emperors and Christian Council, of Byzantine battle and siege, we entered into the very atmosphere of the Arabian Nights. We found in the courtyard of our primitive hostelry, an old blind Turk, telling the oft-repeated tale of the love of Chosroes and Shireen. The story-teller sat cross-legged on the ground, touching the zither on his knees, and to its weird accompaniment, chanting, with the constant repetition and flowery digression so dear to the Eastern mind, the passion and woe of the Persian lovers. The 20 or 30 men gathered around him, squatting on their heels, made excited exclamations of "Aman! Aman!" at all the most pathetic points of the narrative, and gathered closer with staring eyes, when passion and death were alluded to, as if the old story were ever new to them.

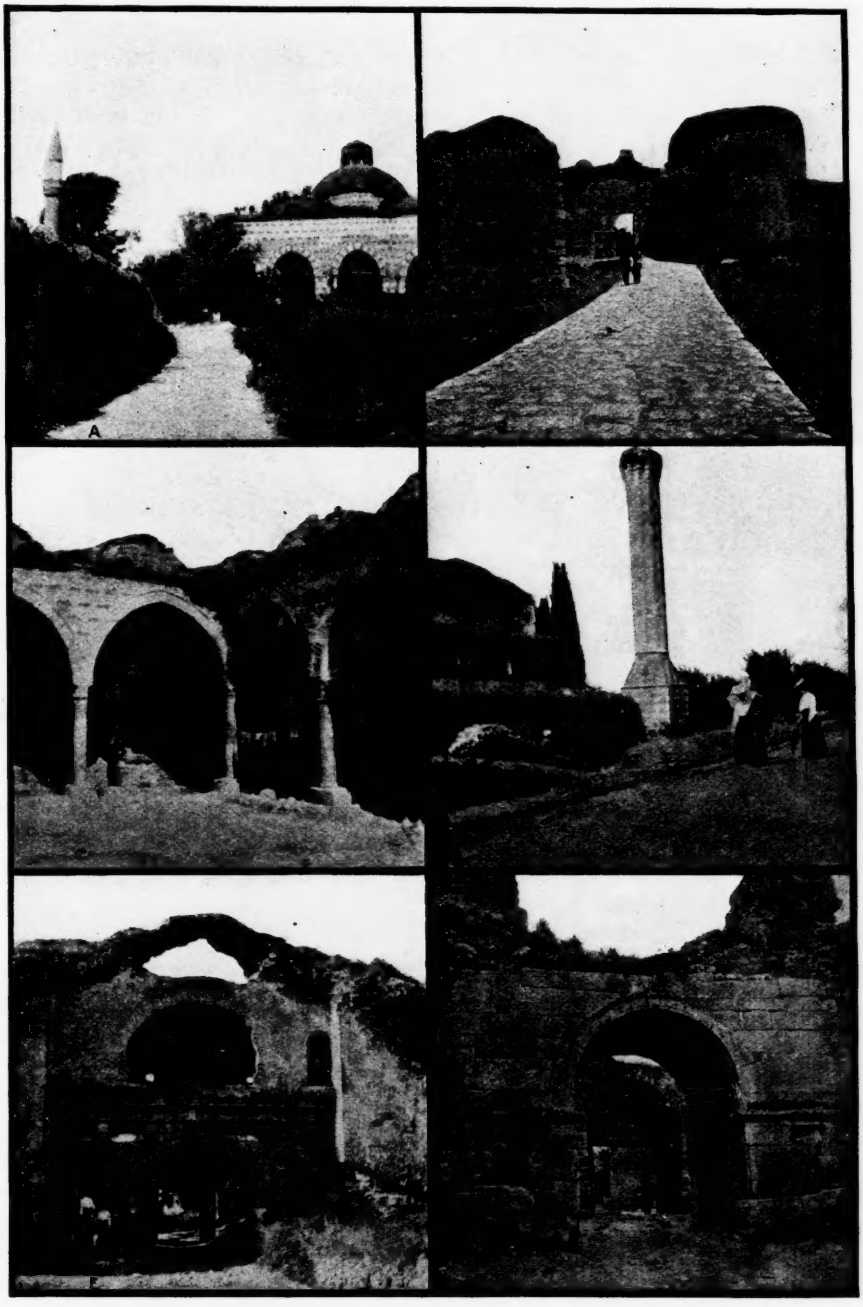
The second Council of Nicea was held in the VIII century. This city was chosen by the Empress Irene, because, being at heart a pagan,

she felt that the burning question of the time, *viz.,* the worship of images, would not be decided as she wished it to be in iconoclastic Constantinople. This Council was held in the old church of St. Sophia, now a complete ruin, whose crumbling walls show faint traces of former glory. We rode our horses right under its fallen arches, and in the apse, deep in ashes and dirt, sat a ragged beggar who cheerfully offered for sale a handful of mosaics which he had scraped together from the debris.

While Nicea was thus important in church annals, it was not the center of *imperial* power until 1080 A. D., when the Seljukian Turks made it the seat of their government. This court of the Sultans rivaled in brilliancy that of Cordova. The Seljukians brought art and prosperity and civilization. They introduced here the faience tiling in exquisite blues and greens, which makes the great charm of their buildings in Konia. They turned St. Sophia and other churches into mosques, and built *imarets* (soup kitchens), on the domed roofs of which, great storks' nests now rest. Nicea is, indeed, a city of storks, and on every housetop and on trees, and broken walls the wise birds clap their bills, and pose on one dignified leg.

Only a few years after the establishment of the Seljukian empire came the First Crusade, and here, near Nicea, that great *talker* of the Crusades, Peter the Hermit, was killed by the Seljuks. In 1087, the magnificent, well-organized army of that first Crusade, came to Constantinople, and took the road, which is now the route of the railway, to Nicomedia. Then they went over the mountains to the south side of the Lake Ascanius, till they came to the slaughter place of Peter the Hermit's expedition, and the gruesome tale is told that the bones of that slaughter were so numerous, that they were actually used in making a rampart to defend the army against the Seljuks, who still held the city of Nicea. A terrific battle took place in which 600,000 Christians were engaged. There were awful barbarities on both sides. Each army threw into the camp of the enemy, the heads of those taken prisoners. In the course of the siege, the Sultan's wife and family endeavored to escape by boat on the Lake, but were captured by the Crusaders. At last the Seljukian leader considered further defense hopeless, and an arrangement was entered into, by which the leaders of the Crusade could pursue their first object (the capture of Jerusalem), and the city of Nicea was taken possession of by the Emperor Alexis from Constantinople.

No other Crusade concerns Nicea, till the Fourth, which Mr. Pears describes as a huge filibustering expedition. The designs of that truly great man, Pope Innocent III, were frustrated through the intrigues of the Venetian Doge Dandolo. Constantinople was captured by the Crusaders, who established a Latin empire there, and despoiled the imperial city of its finest works of art, among them the famous bronze horses, that now appear in Venice on St. Mark's church.



A. A. Seljukian imaret (soup kitchen) on the right and the Green Mosque. B. Yeni Shebir Gate on the south, also called Orkharis Gate. C. Interior of St. Sophia, where second council was held. D. Ruins of St. Sophia. E. Hadrian's Gate. Aqueduct enters beside the gate. F. Inner part of Stambul Gate on the north.

The Greeks who had been driven out of Constantinople made a stand at Nicea, under Theodore Lascaris. There may still be seen on every side, the remains of their defenses. The city became again the Capital of an empire. The emperors of Nicea gathered around themselves the most learned, as well as the bravest, of the Greeks, who by the Latin invasion had been scattered through the Balkan Peninsula, and Asia Minor. When, in 1258 A. D. the miserable Latin empire of Constantinople came to an end, and the imperial city was once more captured by the Greeks of Nicea, that city again took a secondary place in the Byzantine world.

ONE OF THE SCULPTURED MEDUSA HEADS FALLEN FROM THE WALL AT NICEA

Unfortunately the results of that Latin occupation were such, that the newly restored power was never again able to resist the steady encroachment of the Turkish hordes, pouring in from Central Asia; and it was that branch of the Turks, destined to destroy the Greek Empire, i. e., the Ottoman Turks, who next made Nicea the seat of empire. In 1330 A. D. Orkhan, the Ottoman Sultan, besieged Nicea, and conquered it, unhindered by the Emperor Adronicus. He allowed the Greek garrison to go out safely, and the city was for some years the center of Turkish power. This power, of course, left Nicea, when Constantinople became the Turkish capital in 1453 A. D.; and gradually the place has shrunk in size and importance until now it is hardly more than the home of great memories. It has never, so far as I know,

been the scene of any scientific excavation, and yet, with its history it would surely be a rich field for investigation. Even as it is at present, it is a deep delight to go into its mosques, with their fine Saracenic carving and tiling, to study the many inscriptions on the walls, or on the beautiful tower of Theodore Lascaris, to pass through Hadrian's gate, or penetrate into the tunnels of Pliny's theater.

An Arabic sentence graved on the wall at Nicea is a summing up of the thoughts, that must sweep over one there. It has been thus translated:

"For all men the hour strikes,
All kingdoms come to an end;
But the Eternal, Everliving One
Can not be bound by death or time."

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THE SHELL HEAPS OF FLORIDA

FROM the earliest known times to the present, Florida has been a land of romance, delight and tragedy. It has possessed a fascination for adventurers, archæologists, seekers after health or wealth, and at one time provided a favorite asylum for refugees. It has given and withheld its treasures, has bestowed healing and hurt, and remains a country of contradictions. Volumes could be written pertaining to its many sided history, its manifold phases of life and industry, its flora and fauna, its geological mysteries. For the present let it be our purpose to attempt some study of those earliest evidences of human occupation, the shell heaps or mounds. These have been an object of interest for many decades. The files of Smithsonian Reports for 40 years back at least, present occasional articles on the subject, while pamphlets and books have not been few.

The shell heaps of Florida probably number thousands. The state has the remarkable extent of over a thousand miles of sea coast, besides rivers and lakes in profusion. Orange county alone has over a thousand lakes. These conditions, together with that of the climate, have vital connection with the existence of the shell heaps. It is needless to say that many other parts of our country contain similar remains of a long past life. They are found far up the New England coast, and Westward as Southward. Blannerhasset island in the Ohio has heaps large and abundant in relics; but Florida can be styled the shell heap region.

Beginning at the northeast part of the state and going up the St. John's river the seeker for the prehistoric remains soon finds abundant material to feast his eyes and tempt his spade. Shell heaps large and small occur on both sides of the river. Palatka and its vicinity provide a number, and the search along the banks on to Sanford will be rewarded at quite frequent intervals. The same is true of exploration from Palatka up the Ocklawaha, or beyond Sanford along the Wekiva. More than 50 of these river-side heaps have been reported on.[1] They consist in the main of Paludina, Ampullaria and Unio

STRIKING FEATURES OF THE LARGE MOUND NORTH OF NEW SMYRNA, FLA.

shells. There is considerable range in the size of these heaps, as everywhere; some along the St. John's and tributary streams being several hundred feet in circumference, and from 3 to 20 ft. high. Similar heaps are found by the lakesides, as, for example, on Lake Jessup in Orange county, where they cover parts of acres to the depth of several feet.

Starting at Anastasia island and moving down the East coast, remarkable heaps of marine shells are found. The aggregation below Matanzas Inlet covers over 30 acres; like others, being highest on the water side where it rises to about 35 ft. The field in the rear has many circles of shells from 4 to 8 ft. deep and 12 to 15 ft. across.[2]

[1]For full treatment see Dr. Jefferys Wyman's *Fresh Water Shell Mounds of the St. John's River.*

[2]For a description of this heap see Dr. De Witt Webb's article in the *Proceedings of the U. S. National Museum,* Vol. XVI, 1893, pp. 695-698.

A mile and a half north of New Smyrna there was a heap covering over 800 ft. square, of varying depth, rising on the central shore side to a height of 30 ft. or more.[3] In the village the removal of the top of a large heap disclosed a small, substantial stone fort. Just below New Smyrna a mass of shells is piled up for 400 ft. along the river. Next comes "Turtle Mound," of unusual height, forming a rounded bluff at the water's edge. The Oak Hill heap still further down the coast has a diameter of many hundred feet, and rises to a height of 18 to 20 ft. The shore at the mouth of the Banana river shows immense accumulations of shells. About 20 shell heaps of the east coast have been described, and some of them have attained to postal card notoriety.

FORT IN NEW SMYRNA MOUND

Southwest Florida is rich in these relics of the past, investigation bringing to light no less than 50 along the south half of Charlotte harbor, some rising to a height of 30 ft. At the mouth of the Manatee river a mound extends nearly 600 ft. in length, with a height of from 15 to 20 ft. The shores of Tampa, Hillsboro and Four Mile bays and vicinity boast an abundance of shell heaps. The largest are from 200 to 700 ft. broad, and from 15 to 30 ft. high. Going northward still further, Cedar Keys is found to be a fertile field for arch-

[3]On this artificial bluff stood the familiar landmark known as the Rock House. At the time of a recent visit the writer found only a part of the ruin remaining, and the mound being rapidly removed by the East Coast Railroad for road making. The "house" was probably a lookout contemporaneous with the stone fort mentioned.

REMAINING PEAK, WITH ROCK HOUSE AND RED CEDAR TREES

æological work, while Pensacola bay with its shell heaps large and small affords still further inviting opportunities for research.[4]

This is by necessity only a brief summary of the more familiar and important heaps and heap localities.

Shell heaps are composed of varieties of shells, ashes, pottery chiefly in fragments, soil superimposed and in strata, bones of birds, bear, deer and other animals, as well as occasionally human,[5] claws of crabs, bones of turtle, shark, porpoise, and other fishes. They contain implements of bone and flint, sinkers, bowls, spoons and other utensils of shell usually made from Fulgar carica, F. perversa and Strombus. Very few objects of metal have been found. In some cases beads and other ornaments of glass have appeared. It will be understood that this is a general list covering the finds in heaps in all parts of the state. The pottery is of clay or sand and clay, and is plain and ornamented, often bearing the marks of the basket or net mould.[6] The heaps along the coast consist mainly of oyster shells, with clam and conch shells, various bones and the usual large amount of pottery, seldom unbroken. In the Tampa bay heaps arrow heads,

[4]It was in this vicinity that Mr. F. H. Cushing, ethnologist, tireless and enthusiastic worker for the Smithsonian Institution, was engaged in investigating the shell heaps shortly before he passed away in 1900.

[5]The bones of mammals were broken for the extraction of the marrow. The human bones are in such condition and position as to lead to a theory that some of the heap builders were cannibals.

[6]Dr. Webb reports 100 different varieties of ornamentation on the fragments found in the Matanzas Inlet heaps.

scrapers, pendants, necklaces and quartz implements have been found. Rude images of clay have been dug up about Choctawhatchee bay, representing human, duck and owl heads.

All the evidence tends to give a "Kitchen Midden" origin to the shell heaps. The fresh and salt waters abounded in shell fish large and small and good for food. Tribes of rude men supplied with most primitive implements would thus find unfailing supplies near at hand. Individual families, small communities or large, threw here and there the emptied shells and bones remaining from their meals. The pieces of fragile pottery were added to the refuse. These dumps about the dwellings would soon provide an elevation for the fire, for evidently

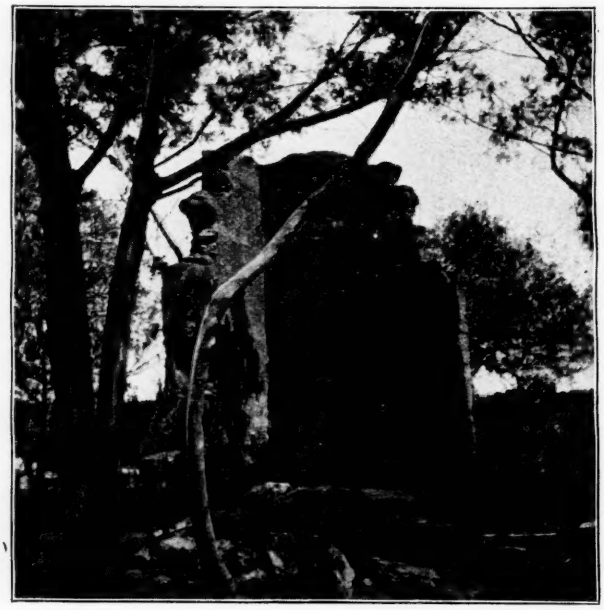
STRATA IN SHELL MOUND

food was eaten cooked, the depressions would rapidly be filled, and as the heaps grew larger the dwellings would be built on them. The advantages of such sites are apparent. They ensured good drainage, and as they increased in height afforded some immunity from mosquitos, snakes and many kinds of insect life, and gave purer air.[7] Along the west coast the heaps show that they would protect from high water, and behind them there would be found shelter from storms. Raised high along the shores they became lookouts, and a certain fort-like defence against enemies. The size of the heap may

[7]The choice of the same sites for modern houses, stores and other buildings as well as for planting groves and gardens gives corroboration to this view.

indicate the size and duration of the aboriginal settlement, though most of them show interrupted growth. The shells are bulky and imperishable. Specimens gathered from the seaside heaps especially even now appear fresh and clean. The description of the heaps as "Mighty monuments which want and hunger have erected to appetite" is striking, but not altogether just to the aborigines. They had to eat to live, and the remains we have show a step towards the architectural, sanitary, military and æsthetic heights of our own time. Surely no modern devotee to the esculent Ostrea Eduli will feel like casting a stone at these builders.

As to the age of the shell heaps only conjecture is possible. The presence of trees of great age on them, and even their hiding by dense



ON THE SUMMIT OF THE SHELL MOUND

forest growth gives some idea of their antiquity. Some heaps or parts of heaps may, of course, be the work of comparatively modern people. A large heap at Cedar Keys investigated and reported by Mr. S. T. Walker, showed 6 inches of soil on top. Below this were several feet of shells with fragments of fine pottery of "elegant design," and neatly made implements of bone and shell with axes, arrow and spear heads of stone. Then came 2 ft. of soil with a few fragments of pottery inferior to the first. Below this were 4 ft. of shells with pottery rudely ornamented and primitive implements of bone and shell. Next below there was more soil and 3 ft. of shells, the lowest

strata, with rude, heavy pottery. Mr. Walker believes that a conservative estimate of the time required for the deposition of the soil since the builders ceased adding to the heap, and, relying on a critical comparison of the pottery and implements in the different strata, in which the stages of growth are clearly marked, would give a thousand years as the age of the oldest shell heaps. One investigator describes an oyster shell heap with every indication of artificial building, and which covers a large surface 6 ft. deep near Orange Lake. The present elevation of the lake is 48 ft. above the sea, and the nearest living oyster bed is 43 miles distant. The heap must have been made when the lake was still an arm of the sea, before the state attained its present elevation. The divisions of the heaps by layers of soil may

INDIAN RELICS FOUND IN THE NEW SMYRNA MOUNDS

indicate the ravages of disease, removal, forced migration on account of enemies, and so irregular occupation and work of successive races and generations in the making of the mounds.[8]

For years the heaps in certain localities have been a source of excellent material for road and walk making and for lime. Northern tourists in many Florida towns may walk on all that remains of some aboriginal feast, and with a little search find bits of ancient pottery under their feet.

Much thorough work has been done by scholarly men in the study of the shell heaps, yet much more may still be accomplished. The field is open and will be rewarding. Map making, photographing,

[8]One can only theorize about the population of the state, though there are indications that at certain periods it must have been large.

verifying of old reports, summarizing of information, exploration and investigation of new material and collecting of relics should go on. Little can be expected from the state government, but private individuals can serve as in the past, and certain institutions may be relied on heartily to encourage the work.

CHARLES DE WOLFE BROWER.

Winter Park, Fla.

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RECENT ARCHAEOLOGICAL LEGISLATION*

THE concentration of public attention upon bills affecting the business interests of the country which were passed by Congress during the last session has obscured the merit of other measures which received favorable consideration but which, having no commercial or political significance, were rarely mentioned in the newspapers. Among these were three of importance for the promotion of archæological studies: an act incorporating the Archæological Institute of America, approved May 26; an act for the preservation of American antiquities, approved June 8; and an act creating the Mesa Verde National Park, in Colorado, approved June 29.

The Archæological Institute of America was founded in the year 1879, by Professor Charles Eliot Norton and other gentlemen in Boston. Its purpose is to promote and direct archæological research. This purpose it seeks to accomplish by aiding in the maintenance of schools for archæological study in Athens, Rome, and Palestine; by maintaining fellowships, as in American Archæology and in Mediæval and Renaissance studies; by sending out expeditions for special investigations; by assisting the efforts of independent explorers; by publishing the results of exploration and research; by holding general meetings for the reading and discussion of papers on archæological subjects; and by disseminating exact information in regard to the progress of research by means of free public lectures under the auspices of Affiliated Societies.

Five fields of archæological interest have thus far engaged the attention of the Institute—Greek, Roman, Oriental, American, and the Italian Renaissance. The first of the foreign schools to be established was that in Athens, which was founded in 1881; the school in Rome was opened in 1895, and that in Jerusalem in 1900. These schools are in charge of Managing Committees; and the work in American Archæology and the fellowship in Mediæval Studies are also directed by committees. The number of Affiliated Societies of the Institute is

*A briefer statement appeared in *The Nation* for September 27, under the title *Archeological Bills passed by Congress.*

now twenty-one, comprising a membership of nearly 2000 persons. Eight of the Societies are in the Atlantic States, eight in the Central States, and five in the Western States. The Western Societies are the Colorado Society, the Utah Society, the Southwest Society, centered at Los Angeles; the Northwest Society, having its membership chiefly in the State of Washington, and the San Francisco Society, the organization of which was consummated shortly before the great earthquake and is maintained, under disheartening conditions, with a devotion to scientific aims worthy of all praise.

The incorporation of the Institute had become a necessity on account of the complexity of relations arising from the extension of its work, and the need of making permanent provision for its financial support, while in view of the scope of its undertakings and the geographical distribution of its membership, incorporation as a national rather than as a state institution was seen to be desirable, provided that this could be accomplished; for Congress is increasingly reluctant to grant charters. The bill of incorporation was prepared by Mr. John B. Larner, a member of the Washington Society, in association with a special committee of the Institute. It was presented in the Senate by the Hon. Henry Cabot Lodge and in the House by the Hon. Nicholas Longworth, who were so successful in overcoming objections that it was passed with very little debate.

Under the new organization, as in the past, the government of the Institute will be vested in a Council consisting of the president of each affiliated society and a few other ex-officio members, with additional councilors chosen by the Affiliated Societies; its annual meetings "may be held in such places as its by-laws may provide." It is authorized to hold property "to an amount not to exceed one million dollars." The beginnings of an endowment have been made by the funding of life memberships, and it is hoped that large additions will soon be received. The Institute will hereafter have an office in Washington.

In the past few years a number of bills have been brought forward in Congress designed for the preservation of American antiquities, but notwithstanding the urgent need of protective legislation—familiar to all readers of RECORDS OF THE PAST—none of them was able to command a hearing in both the Senate and the House. In January, 1905, the Committee of the Archæological Institute on the subject invited a similar committee of the American Anthropological Association to meet for a conference in Washington; as a result of their deliberations a measure was framed which was submitted to the House Committee on Public Lands at a largely attended hearing, and was sympathetically received. The Senate passed the bill, but in the short session no opportunity was found for presenting it to the House of Representatives.

That the bill of 1905 failed to become a law is perhaps as well; for the present act, which had in advance the approval not only of the committees of the Institute and of the Anthropological Association

but also of the heads of the Government Departments concerned, is briefer and in several respects more satisfactory. This was championed in the House by the Hon. John F. Lacy, Chairman of the Committee on Public Lands, to whom all interested in the preservation of our antiquities are particularly indebted, and in the Senate by the Hon. Thomas M. Patterson, of Colorado.

The first section of the Act prescribes a penalty for the unauthorized collection or destruction of antiquities upon the public lands. It reads: "Any person who shall appropriate, excavate, injure, or destroy any historic or prehistoric ruin or monument, or any object of antiquity, situated on lands owned or controlled by the Government of the United States, without the permission of the Secretary of the Department of the Government having jurisdiction over the lands on which said antiquities are situated, shall, upon conviction, be fined in a sum of not more than five hundred dollars or be imprisoned for a period of not more than ninety days, or shall suffer both fine and imprisonment, in the discretion of the court."

The Departments of the Government referred to are those of the Interior, Agriculture, and War. The fourth section requires that the Secretaries of these Departments "shall make and publish from time to time uniform rules and regulations for the purpose of carrying out" its provisions. Individual officials of several of the Bureaus have in the past done what they could, without adequate authority and without funds for the employment of custodians, to protect the ruins in their jurisdiction.

The second section is constructive, and far-reaching. The President of the United States is "authorized, in his discretion, to declare by public proclamation historic landmarks, historic and prehistoric structures, and other objects of historic and scientific interest that are situated upon the lands owned or controlled by the Government of the United States to be national monuments, and may reserve as a part thereof parcels of land, the limits of which in all cases shall be confined to the smallest area compatible with the proper care and management of the objects to be protected;" and it is further provided that "when such objects are situated upon a tract covered by a bona fide unperfected claim or held in private ownership, the tract, or so much thereof as may be necessary for the proper care and management of the object, may be relinquished to the Government," the Secretary of the Interior being authorized "to accept the relinquishment of such tracts on behalf of the Government of the United States."

The reservation of parcels of public land from entry may, under the act, include not only areas containing prehistoric remains, but also historic structures and objects of scientific interest, such as a crater lake or a natural bridge. And the way is made easy, as it should be, to transfer to the National government such prehistoric remains, historic monuments, and objects of interest now in private ownership as it shall seem worth while for the Government to accept and protect.

It is understood that the Bureau of American Ethnology is already preparing data to be submitted to the Interior Department for guidance in withdrawing from entry as soon as practicable the sites on the public lands containing the most important archæological remains.

Some members of Congress and government officials at first favored limiting to the Government itself the prerogative of conducting excavations upon the public lands. The archæologists, however, were unanimous in the opinion that while the privilege of conducting excavations should be carefully guarded, the loss to science would be great if no excavation should be permitted except under governmental auspices; and this view was emphatically stated by Mr. W. H. Holmes, Chief of the Bureau of American Ethnology, which had a more direct interest in the matter than any other Bureau. The point was yielded; and the third section of the act grants the right to excavate, under suitable restrictions, to properly accredited scientific institutions, thus making possible the formation of collections of antiquities for "reputable museums, universities, colleges or other recognized scientific or educational institutions, with a view to increasing the knowledge of such objects," all gatherings of antiquities to be made "for permanent preservation in public museums." Thus, while the law puts a stop to the scandal of commercial excavation on lands under governmental control, it is sufficiently liberal in its provision for scientific excavation conducted under proper auspices for the public good.

The Mesa Verde National Park, which has been set aside for the preservation of its cliff-dwellings, is situated in southwestern Colorado. It comprises a strip of land along the Mancos River and is 14½ miles in length; its area is 65.5 square miles. The cliff-dwellings belong to a series of which the most important representatives are not in the Park itself, but on lands belonging to the Indians, in the edge of the Southern Ute Reservation, which adjoins it on the south. The protection of these monuments also is assured by a provision of the act which places under the custodianship of the Secretary of the Interior all prehistoric ruins that are situated on Indian lands within five miles of the boundaries of the Park; these are to be "administered by the same service that is established for the custodianship of the Park."

The creation of the Park is in direct response to praiseworthy efforts of public-spirited women of Colorado, who recognized the importance of the remains, formed an association to secure their preservation, and inaugurated so vigorous a campaign that many persons outside the State became interested in the project. The efforts of Mrs. W. S. Peabody, of Denver, were particularly successful in arousing interest in the measure which has now become a law.

The boundaries of the Park were fixed last spring by a survey conducted by the Bureau of American Ethnology with the help of Mr. Edgar L. Hewett, Fellow of the Institute in American Archæology, who was acting also under the authority of the Bureau; Mr. Hewett accompanied the surveyors and designated the monuments to be in-

cluded. In the next session of Congress provision will undoubtedly be made for the care of the Park, and for the granting of concessions to those whose services are necessary for the accommodation of tourists, as inn-keepers and liverymen. Perhaps in the future a special bureau will be organized for the care of the national parks outside of Washington; it would seem as if much might be gained in both efficiency and economy of administration by placing them all under one management.

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University of Michigan.

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PREHISTORIC VILLAGE SITE, ROSS COUNTY, OHIO

PART II

FOOD RESOURCES

OUR examination of this village and the evidence revealed by the refuse pits and the sites of their little homes shows that these early inhabitants were not savages depending entirely upon the wild food for their subsistence, but were barbarians having a settled abode, a developed agriculture, the storage of food supplies for future use, and the domestication of at least one animal, namely, the Indian dog, which of all animals would best show adaptation to his master's wants and pleasures.

Animal Food.—It is evident from the large quantity of animal remains found in the pits, that the inhabitants of Baum Village site depended upon the chase for a very large part of their subsistence. Everywhere about the village, especially in the abandoned storehouses and in the sites of wigwams, the broken bones of various animals, that were used as food, were found in abundance. The abandoned storehouse was a veritable mine for animal bones. A memorandum of all the bones taken from one pit was made. The pit measured 3 ft. and 7 in. in diameter by 5 ft. 10 in. in depth and contained 375 bones and shells, some of which were mere fragments, while others, such as the leg bones of the beaver, ground hog and racoon were in a perfect state. A summary of all the bones and shells is as follows: Virginia deer, 35 per cent; wild turkey, 10 per cent; 2 species of fresh water unios, 10 per cent; gray fox, 10 per cent; raccoon, 5 per cent; black bear, 5 per cent; box turtle, 5 per cent; the remainder of the bones being divided about equally between the ground hog, wild cat, elk, opossum, beaver, rabbit, wild goose, and great horned owl. By far the largest number of bones were those of the Virginia deer (*Odocoileus virginianus*). Out of 20 barrels of bones brought to the museum, fully 35 per cent were of this animal. It will therefore be

safe to say that 35 per cent of all the animals used for food by these aboriginal inhabitants of Baum Village were the Virginia deer. At the Gartner Village, 6 miles north of Chillicothe, this animal constituted fully 50 per cent of all the animals used for food.

The general characteristic of the deer at Baum Village was similar to the modern species. The other mammals found in the village were the elk, black bear, wolf, mountain lion, wild cat, raccoon, gray fox, Indian dog, skunk, mink, otter, fisher, opossum, ground hog, beaver, musk rat, rabbit, gray squirrel, weasel, and rice field mouse.

Fully 80 per cent of all the bones of birds found in the village belong to the wild turkey. The other birds represented were the great horned owl, Canada goose, trumpeter swan, great blue heron, bald eagle, mallard duck, pintail and canvasback. The snapping turtle and box turtle were found in great numbers in every part of the village.

The presence of great numbers of mussel shells, both in the pits and surrounding the tepee sites, would indicate that this shell fish was much used for food. At the Gartner Village the remains of large mussel lakes were found,[1] but the large pits used in the preparation of the mussels for feasts were not found in the Baum site. However, large holes, from which earth had been taken, perhaps for use in the construction of the mound, were filled with the shells, and surrounding pits also contained great numbers of the shells, indicating that a great feast had taken place, and that the mussels were prepared in a way similar to those at the Gartner mound.

Plant Food.—In order to secure data of certain cultures in each country, historical records are quite important and help to determine the origin of certain agricultural products. These records show that agriculture came originally from three great regions which had no communications with each other, namely, China, South West Asia and Egypt, and inter-tropical America, and from these three regions began great civilizations based upon agriculture. However, we find that history is at fault in giving us much early data concerning the third great center of civilization which does not even date from the first centuries of the Christian era, but we know from the widespread cultivation of corn, beans, sweet potatoes and tobacco, north and south of the center of the American civilization, that a very much greater antiquity, perhaps several thousand years, must be given for the perfection of these plants up to the time when history begins.

The finding of charred corn, beans, nuts and seeds of fruits, and even the remains of dried fruit, in the subterranean storehouses in various parts of the Baum Village, leads one to believe that the early inhabitants were agriculturists enjoying a certain degree of civilization. The most important product raised was corn—Zea mays.[2] At

[1]Accounts of the mussel bakes are given in the Pub. of the Ohio State Archæological and Historical Society, Vol. XIII.

[2]The identification of the corn, beans, nuts and seeds from the Baum Village was made by Professor J. H. Schaffer of the Dept. of Botany, Ohio State University.

the time of the discovery of America in 1492, corn was one of the staples of its agriculture, and was found distributed from the La Plata Valley to almost every portion of Central and Southern United States. The natives living in this vast region had names for corn in their respective languages. A number of eminent botanists have made careful explorations to find corn in the conditions of a wild plant, but without success.

The corn unearthed in the village was always in the abandoned subterranean storehouses and invariably at the bottom of the pit. When any quantity was found the charred lining of the storehouse was present, which lining frequently consisted of long grass and sometimes bark. The corn, when found in the ear, was laid in regular order, devoid of the husk, and consisted of two varieties, an eight-rowed and a ten-rowed variety. The eight-rowed variety had a cob about half an inch in diameter and short, while the cob of the ten-rowed variety was larger and longer. The grains and cobs having been charred, were in a good state of preservation.

In other pits the corn had been shelled and placed in a woven bag and the charred, massed grains were removed in large lumps with portions of the woven bag attached. Therefore it seems reasonable to believe from the presence of so many storehouses for the care and preservation of their most nutritious agricultural product, that corn was the one staple upon which prehistoric man depended to tide him through the cold winters, and until the harvest came again.

Kidney Bean (*Phaseolus vulgaris*)—According to J. S. Newberry, who published the first flora of the State (1859), the wild bean occurs generally throughout the State. This bean is found in abundance in the pits, sometimes mixed with shelled corn and placed in a container, and sometimes placed in the storehouse along with nuts and dried fruit of the wild plum, and was no doubt one of the agricultural products of aboriginal man of the Baum Village Site. According to the latest discoveries, in the Peruvian tombs of Ancon and other South American tombs, the origin of the bean was perhaps in the intertropical American civilization, and no doubt spread northward to the Mississippi Valley similar to maize. Beans were found also in the storehouses at the Gartner Village,[3] and in some of the burials of the Harness Mound explored in 1905. Three species of hickory nuts were found in abundance in the storehouse. *Hicoria ovata* (shell bark) was taken from almost every pit where the shells were found. Some of the perfect, charred nuts were found in the bottom of pits associated with corn and beans, but the ashes thrown into the pits from their fire-places usually contained many charred shells of this nut.

Hicoria minima (Bitter-nut) and *Hicoria laciniosa* were also found in the ashes, but were not so plentiful as the shell bark.

[3]*Explorations of the Gartner Mound and Village Site,* Vol. XIII.

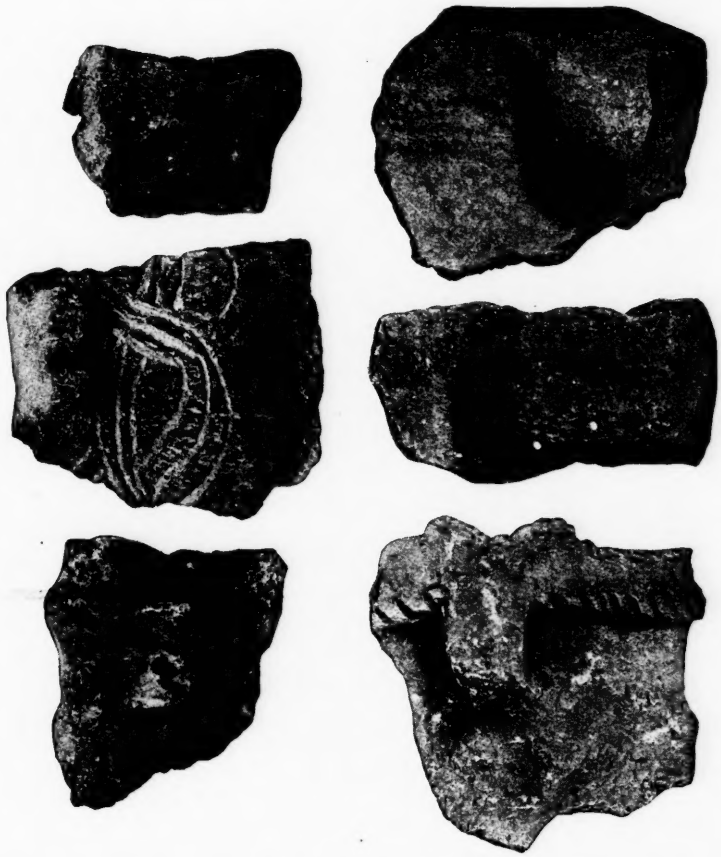

FIG. 6—POTTERY FRAGMENTS SHOWING DECORATIONS AND HANDLES

Butternuts (*Juglans cinera*) and Walnuts (*Juglans nigra*) were both found in the perfect charred state in the storehouses and the ashes from the fire-places contained many shells.

Papaw seed (*Asiminan triloba*) and Hazelnut (*Corylus americana*) were also found in the bottom of the storehouse.

Chestnut (*Castanea dentata*) found in small quantities in various parts of the village.

Wild Red Plum (*Prunis americanus*)—The seeds were found in the ashes and the charred remains of the fruit with seed were taken from one of the storehouses.

Wild Grape (*Vitis* (*op*)) was found sparingly in a few of the pits.

PREPARATION OF FOOD

Food, for the most part, both animal and vegetable, was prepared by cooking, as evidenced by the large fireplaces, the innumerable pieces

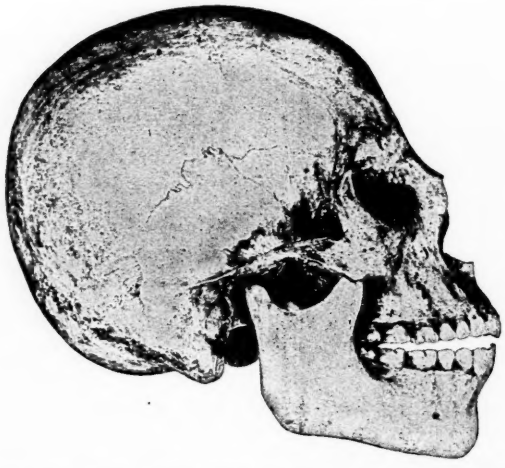

FIG. 7—SKULL TAKEN FROM ONE OF THE BURIALS IN THE VILLAGE

of broken pottery, and the mortars and stone pestles used in crushing the corn, dried meats, fruits and berries. The fireplace was always present within the tepee, and several of them could always be found outside of the tepee and in close proximity to it. The fireplaces often show repair. When the hollow in the ground became too deep by long use it was filled up to the proper depth by mud plaster. The necessary precautions were not taken to remove all the ashes from the fire place before the plaster was applied, consequently when the fire was again placed in the fireplace it soon cracked loose, and portions of burned clay were removed with the ashes from time to time as the fireplaces were cleaned, and the ashes with the broken lining were thrown into the pits. Large stone mortars were found in every section of the Village, and were made from slabs of fine-grained sandstone, averaging in size from 10 to 15 in. in length, from 7 to 12 in. wide, and from 4 to 7 in. in thickness, with a depression on one side, in many cases only about 1 in. deep, while in others the depression would be several inches. The stone pestles used in crushing corn and preparing food to be cooked, were not selected with any great care nor was very much labor expended in their manufacture, as many of them were merely natural pebbles, suitable as to size and weight, slightly changed by a little pecking or rubbing, while others were natural flat and rounded pebbles, having a small depression cut on each side. None of the bell-shaped pestles found at the Gartner Village were found at the Baum Village, although the preparation of food products was the same.

The use of pottery in the preparation of food was universal. Everywhere in the village fragments of broken vessels were found. Around the fireplaces both in and out of the tepee, pottery fragments were always present, showing that the pottery was broken while being used as

FIG. 8—FAMILY BURIAL GROUND; FOUR ADULTS AND THREE CHILDREN EXPOSED AT ONE TIME, AS WELL AS ONE OF THE UNDERGROUND STOREHOUSES

a cooking utensil. The large pieces were gathered up and thrown into the open refuse pits near at hand, and here we find them quite often with particles of the charred food clinging to the sides of the broken vessels. The potter's art seems to have been known and practiced by each family group. They became expert in successfully tempering clay to strengthen it, and in then carrying it through all the stages of modeling, ornamenting, drying, and at last burning.

Implements: The implements used in the chase and for domestic and agricultural purposes were found in great numbers in the abandoned storehouses and the sites of the tepees. For the most part they were made from bone and horn, but implements made from flint and granitic boulders were in evidence in all sections of the village. The implements used for agricultural purposes and for excavating for the storehouses were made for the most part of large mussel shells. Implements made of wood were no doubt largely used, as charred remains of digging sticks and pieces of wood that had been polished were frequently met with.

METHOD OF BURIAL IN THE VILLAGE

The manner of burying the dead, as shown in Fig. 2[4] may be considered as the typical method of the Baum Village. Each family group had its own private burial ground, and it was very close to the tepee. In several instances the graves were less than 3 ft. from the tepee site and seldom would the graves be more than 10 ft. away. In close proximity to the mound the family groups were quite near each other, and the family burial ground so restricted that the dead would necessarily be buried close together, and the subterranean storehouses would be dug near the burial grounds. This condition is shown in Fig. 8 where three children and 4 adults were exposed and photographed together with one of the largest storehouses found in the village. Three more children were found to the right of those shown in the photograph, making 10 in this family group, 4 adults and 6 children. The tepee site was to the left of the burials and so close that the head of the adult to the left was very much less than 3 ft. from the post molds which show the outline of the tepee. While no pottery was placed in the graves of this group, the fragments show perhaps the most elaborate decorations and the remains of the largest vessel found in the village. The subterranean storehouses were also unusually large and the contents were very rich in animal remains and implements and ornaments of various kinds. In another group the burials were in a circle around two sides of the tepee.

For the most part the bodies were placed in the grave with a perishable covering, though 3 graves were exhumed which were covered with slabs of slate. The covered graves pertained to 3 different families, and each was in close proximity to other graves. Fig. 9 shows a covered grave of an adolescent; on the left is an adult and

[4]See Vol. V, October issue, p. 306.

FIG. 9—COVERED AND OPEN GRAVES IN THE SAME BURIAL GROUND

between the two is a skeleton of a very small child. The adolescent's grave, as is shown by the photograph, was carefully covered with the slabs of slate, showing more than ordinary care for the dead. The 3 covered graves contained 2 adolescents, and 1 child. Another form of burial occasionally met with in the family groups was where the interment was made in one of the abandoned storehouses. During the entire exploration only 4 skeletons were taken from the bottom of refuse pits, showing that perhaps the burials were emergency burials, the death occurring during the winter when the ground was frozen, making it a very difficult task to excavate the frozen earth with the primitive digging implements. However, the pit burials may have been only temporary burials, and the re-interment would take place when conditions were favorable for making the proper excavations. In two of the burials in the pits the indications point to a permanent burial after the bodies had been placed in the pits, which were quite deep. The clay forming the sides of the pit was used to cover the body to the depth of 4 inches, and afterwards the pit was filled with refuse the same as other pits in the village. The other two burials had been placed in the pits after they had been about one-fourth filled with refuse, and the bodies were covered with ashes to the depth of 3 inches, and the pits afterwards filled with refuse. These two may have been temporary burials and left by accident in the pits.

The inhabitants of Baum Village, according to the measurements, would average for adult males about 5 ft. 7½ in. in height and adult females 5 ft. 4 in., only one man being found that would measure 6 ft. The bones of the skeleton are perfect, and are large in proportion to the height of the individual. He died before reaching the age of 30 years. Several skeletons of adult males found in the village have strong, heavy and perfect bones and prominent muscular attachment, indicating that they were strong and muscular, and lived to a ripe old age.

Out of 49 tepee sites explored, 10 had no burials surrounding them, and only a few storehouses, showing that the tepee had not been occupied for any great period. All the burials in the entire village were practically the same, being placed in a grave with their implements and ornaments, unattended by any ceremony of fire.

As I have stated elsewhere in this paper, 58 per cent of the children never reached the adult age. I also made an estimate from my field notes of the 53 adults and find that 92 per cent died before reaching the age of 50, and that 56 per cent died before reaching the age of 30. I also found that 21 skeletons of the 127 exhumed had diseased bones, and I requested Mr. S. T. Orton, then a student of the Ohio State University preparatory to his course in medicine and one of my assistants in the field, to take up the study of the diseased bones when the proper time came. Accordingly, after finishing his scientific course at the Ohio State University, he entered the Medical Department of the University of Pennsylvania and devoted much of his

spare time for 3 years to the microscopical study of the diseased bones procured from the graves of the Baum Village Site, and in April, 1905, published in the *Medical Bulletin of the University of Pennsylvania* the results of his investigation in a paper entitled *A Study of the Pathological Changes in Some Mound-Builders' Bones from the Ohio Valley, With Especial Reference to Syphilis,* and I quote from his report:

DR. ORTON'S CONCLUSIONS

"The material under examination is from a source undoubtedly pre-Columbian and the lesions are such as to justify the diagnosis of syphilis by the following pathological evidence: Changes affecting chiefly the diaphyses where long bones are concerned, showing a predilection for those bones which are most exposed to trauma, consisting of large exotoses and osteophytic overgrowths, and characterized by the concurrent presence in the same specimen of both a rarefying and condensing osteitis as demonstrated by gross and microscopic examination. Of 127 skeletons from one series of excavations, 21 showed traces of disease, 60 per cent of the affected showed the changes most upon the tibia with the ulna, cranium, and sternum following in order. Of the specimens examined rarefying osteitis was grossly manifest in all but two, one of which (ankylosed metatarsal and cuneiform) was probably of traumatic or septic nature, and the other (a clavicle) was not examined in cross-section. Grossly sclerosis was evident in 3 of the 10, while on microscopic examination only 1 of 6 from which sections were taken failed to show condensation in some areas."

HOME LIFE

The explorations of the Baum Village site have brought to light many points of interest concerning the home life of a prehistoric people who had risen above the level of mere children of the forest, depending upon wild wood for their subsistence. They had established homes, a developed agriculture, and had collected and provided storage for food supplies for future use. Therefore the Baum Village site culture in all essential points resembles the culture of the Gartner Village site along the Scioto, and the Ft. Ancient and other culture sites along the Miami; establishing the fact that at one time the valleys of southern and central Ohio were peopled by a culture which was quite uniform throughout the entire section, and for convenience I have termed these early inhabitants the Ft. Ancient Culture. The manufacture of their implements, such as scrapers, awls, needles and fish-hooks, as well as the many implements in stone, as shown by the various stages in the manufacture of these implements, was in every respect similar throughout the entire region. In the manufacture of their pottery, and especially in regard to their designs and shapes, they were quite similar, and it would be impossible to distinguish the Ft. Ancient pottery from the Baum, and the Baum from the Gartner Village Site pottery. In the same valleys occupied by the Ft. Ancient

Culture we find evidence of a higher culture, and for my convenience I have designated this culture the Hopewell Culture, taking the articles secured by Prof. Moorehead from the Hopewell Mounds as the type. The Ft. Ancient Culture occupied portions of the valleys which were later occupied by the Hopewell Culture, as was evidenced by the results of the explorations of the Harness Mound group during the summer of 1905. After completing the explorations of the Harness Mound, the articles taken therefrom being of the higher culture, I examined a mound located outside of the great circle and not far distant from the Harness Group, directly to the south, and found this mound to be a burial mound of the Ft. Ancient Culture. At the center of the mound, and a few feet under the surface, was found an intrusive cremated burial, similar in every respect to the cremated burials of the Harness Mound. The artifacts of the Hopewell Culture can in almost every object used in common by the two cultures be readily distinguished from those of the Ft. Ancient Culture by the portrayal of the esthetic ideas of the artisan.

CONCLUSION

My conclusions are, that the builders of the Baum Mound were isochronological with the dwellers in the Baum Village, for in all the sites of the Ft. Ancient Culture examined, the inhabitants had an inter-tribal trade, as evidenced by the copper, ocean shells and mica there found; that the dwellers in this village were pre-Columbian, as no objects showing European contact were met with and the village was occupied by the same culture in all its parts.

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Curator, Ohio State Archæological and Historical Society.

SUN-TEMPLE AT ABUSIR.—M. Maspero observes that the Sun-Temple at Abusir, according to the researches of Baron von Bissing and Dr. Borchardt must have resembled a Babylonian "Ziggurat" and that Egyptian towns of the Memphite period must have been very like the Babylonian buildings of the same period as in the case of Ur of the Chaldees.

BABYLONIAN INCANTATION TABLET.—Mr. Vincent Brummer has translated a Babylonian Incantation Tablet which he considers as old as 3500 B. C. It differs from other Incantation tablets by being written in Sumerian and not Assyrian, and in a very archaic script. This confirms the theory that Assurbanipal's spells were not original, but copies and translations of documents in use thousands of years earlier. Mr. Brummer further states that the Sumerian title *E-nu-shub* does not mean "incantation of the house of light" but "incantation of the house not exorcised," implying that the house being already absolutely pure did not need purification.